

# Deceivers Deceiv'd:

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## The Mistakes of VVickedness

In Sundry

*Erroneous and Deceitful Principles, practised in our late fatal  
Times, and suspected still in the Reasonings of unquiet Spirits.*

Delivered in a

# S E R M O N

At St. P A U L ' S , October 20<sup>th</sup> 1661.

Before the Right Honorable

Richard Browne Knight and Baronet, Lord Maior of  
the City of London ; and the Aldermen his Brethren.

Being the Initial also of the

Reverend Dr. John Berwick Dean of the said Church :

At the first Celebrity of Divine Service with the Organ  
and Choristers , which the Lord Maior himself  
Solemniz'd with his Personal presence  
from the very beginning.

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2 Tim. 3. 13.

*evil men and seducers shall waxe worse and worse, deceiving  
and being deceived.*

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L O N D O N :

Printed for Henry Brome at the Gun in Ivy-lane, 1661..

# The Miracles of the Mind

## FROM THE

1920-1921, 21 U.S. 9, 11 A

Journal of Health Politics

To the Right Honorable  
Sir Richard Browne Kt. and Baronet, Lord Maior of  
the City of London: with the Right Worshipful the Al-  
dermen his Brethren. Grace, Honour, and Peace be multiplied.

Right Honourable and Worshipful,

**RE** The nature of your Order for the publication in Print  
of this imperfet Piece following, puts your subscriber  
in minde of a passage from Augustus to the Poet Au-  
gustus, Scribere me Augustus jubet & mea carmina  
piscit, Poenè rogans. Your Order might have been as well a Po-  
fulation or Demand, as a Desire; but you seem therein like the  
most excellent Augustus, who expresst, in a like case, more hu-  
manity and condescension, than rorer towards his Poet, as you  
have done unto your small Prophet or Preacher; he shall there-  
fore humbly take leave to presume (as the Emperor took the Poet  
and his Poem into Protection, it being a product of his own fa-  
vour and importunity) that your Lordship and Brethren also will  
do the like unto your Preacher, and his Sermon, unto which your  
Honors have given this Publick-being. Eadem est causa pro-  
ducens & conservans, is a true rule of the great Mistress of Rea-  
son, Logick, That which gives Being, conserves it; nor but that  
the work of it self, as the Author humbly conceives, is very much  
enraged, or self-potestative, durng, or self-sufficient to  
warrant is self, in the whole import thereof; it aiming at the  
preservation of our far more excellent Augustus, and this his  
Royal City, and your Honorable persons, and his and your dearest  
interests, Civil, Sacred, and Natural, together with the whole  
Church and Nation, as it layes open (how weakly soever) those  
wicked deceits of ungodly Godly men, which have and may again,  
by the same slights and advantages of delusion, ruine all: but  
for that there can be no such natural reciprocation of interest,  
when a grateful issue in its dependance of existence throws it  
self upon the principal Cause for patronage and countenance.

Your Preacher hath observ'd the Order of your Honorable

comparatively in the substance of the whole Discourse, and every part thereof, though not in every word possibly, having not written it in order, form, or method; in which respects, as he was fain to vary expression often in the delivery, so it must be excusable in the Copy, but he is sure nevertheless this draught in Print answers almost adequately the main exemplar in your memory, except, as afor said, and a word or two sometimes of Transition perhaps, or *Apology*, or the like; with an addition of one false Position, or deceitful Principle of sin more, to compleat the number of seven, that he might give you a perfect number, at least of Particulars, though a number of Imperfections; and an *Appendix* moreover unto the sixab. Whish as to him it was not grievous, as St. Paul's language is in another case, Phil. 3. 1. so to You and the Reader, he hopes, it shall be both safe and profitable; the Deceit therein mentioned, communicating to the advantages of Sin in all the seven, and may be a furtherance to any fallacious imagination or deceitful practise proceeding from the corrupt heart of men, viz. Spiritual senses and meanings of Scripture, contrary unto or divers from the Letter; whereby the Law of God it self therein written, which is only transgrest, is wrested to justify transgression.

Both which *Additionals* had been spoken in the Solemn Audience, had not the Preachers civility to your Honorable selves, and pity to the laborious crowd below, time being spent, prevented him, and therefore he doth not scruple your acceptance thereof now, it being frequently exemplated in impressions of other Sermons; *Hanc veniam petimusq; damusq; vicissim*: and 'tis but like some after-birth or superfluation that intellective Nature would be discharge of.

If any man shall scruple peradventure, that some passages of the Discourse were too smart, he may remember that St. Paul was once upon the question, Whether to come with a rod or no, 1 Cor. 4. v. last; and St. Jude adviseth a way of saving some men by pulling them out of the fire, ver. 23. with terrors or denunciations, or otherwise, as you may conceive, *exprobations*,

abusions. And I know not what sons of thunder should serve  
you in the Church, but to shoot thunderbolts: and 'tis the barking  
dog, and that sometimes pincheth a little, which drives straying  
sheep into their fold, and worries the Dogs of the concision, i. e.  
evil workers of Schisms and Divisions.

Neither is any part of the style so severe and pungent, except  
against the most monstrous and prodigious abominations and  
such actors thereof as we have, to the affrightment of our me-  
mories, so deeply smarted by; or, such who are still obdurate  
and impenitent in their disobedience, whom the Indemnity it  
self favours not, and one passage of the Sermon hath distinctly  
marked out, making a difference of vipers according to St. Jude's  
counsel loco dicto. And of the former sort, either there remain  
some, or not; if not, Who should complain? if so, Who shall be  
displeased at the Authority of the Ministry, which is, to rebuke  
sin before all, that others may fear, 1 Tim. 5. 20?

The drift of the whole endeavor in short was only this, Where-  
as many Deceivers are entred into the World, 2 Job. 7. and  
many Delusions and Deceptions with them, to the experimental  
us of this Church and Nation, King and People; and the same  
perilous principles of Deceiving, are by strong observation  
discovered or much suspected amongst persons still disaffected,  
so as abundant caution scarce sufficeth against them; but, accord-  
ing to the Drammatist in Aulularia, Qui cavet ne decipi-  
tur, vix cavet cum etiam cavet, He that takes heed that he be  
not deceived, scarce takes heed enough when he takes the most;   
that therefore, by a loyal Subject, and dutiful Son of the Church,  
the fallacies might be retexed, and the people undeceived, the  
ruins of their former horrible commissions lying still upon their  
souls before God without Repentance, and by fresh actings will be  
more aggravate and accumulate even to the endangering of their  
salvation which no temporal pardon or oblivion can help them in.  
'Tis confess much hath been spoken by many worthy Pens and  
preachers, to this purpose before; but interspersly only and occasi-  
onally from mixtures of other discourses, not in one method to-  
gether

gesher as this, and therefore your Right Honorable especially having  
the greatest challenge of this Dedication for your unceasent diligence  
and pains to your great peril also often in discovering and  
supressing the practises and actors of these pernicious Deceits,  
as your Epistler hath done them in their Principles, who there-  
fore makes bold to conjecture that your Lordship had a Noble and  
Honorable ambition of enmity against such deceitful wickedness,  
in taking an advantage even at the expiration of your Gover-  
ment to check it for future, by making publick to posterity this  
draught of Arguments against it; as if you had a mind to com-  
bate it by any kind of opposition though ne're so weak (as doubt-  
les this little Pamphlet must needs prove) when you can no longer  
rebuke it with the sword of your Office which you now lay down.

Ever Honorable, to cease your further trouble by prolixity, as  
your Lordship is remarkable by your unwearied vigilance and  
prosecution acted for the safety of our King & Laws, Church and  
Nation, your humbly oblig'd shall leave you and your Honorable  
Brethren with this only passage of Miltiades and Themistocles  
in Plutarch: Miltiades had done excellently for the good of his  
City and Common-weath, for which he was rewarded with so  
many trophies of Honor, as Themistocles afterwards his successor  
could not sleep or rest perfectly for dreaming, and continual in-  
cumbency of his thoughts and phantasie, upon the glorious ac-  
hievements of Miltiades, which at last he matcht with his own,  
May it so fall out 'twixt your Honorable self and Brethren, but  
your present and your future successors, that they may never rest  
without thoughts, and noble emulations of your famous action  
for our King and Nation, and at last add another parallel in  
Plutarch, in becomming every one of them successively as glo-  
rious in the peoples observation as your Noble self. And so my  
Wisdoms blessing, Prov. 3. 16, 17. rest upon you all, Length of  
dayes be on your right hands, and on your left hands Riches  
and Honor; your wayes be wayes of Pleasantness, and all  
your paths be Peace. Which is the prayer of

Yours Lordships and Honorable Assistants  
humble Servant in Jesus Christ,  
Sam. Scott.



# Deceivers Deceived:

OR,

## The Mistakes of Wickedness.

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Prov. XIV. the latter part of the 8<sup>th</sup> Verse.

— *But the folly of Fools is Deceit.*



His particle [*But*] being discrete and so conjunctive, might occasion me to take some notice of the connection; but, because that is not very usual in the *Proverbs*, and the words themselves will afford us matter enough for our present Exercise, I shall therefore consider them only absolutely without relation, *The folly of Fools is Deceit.*

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Folly

## Deceivers Deceiv'd; or,

I Folly and Fools are denominatives *re &c. vase*, the name and quality of the one, deriv'd from the other; every fool so call'd by his folly, and all folly the quality of fools, and the meaning of this quality, wickedness; the *Wise*man's fool here is a wicked man; he that knows not this, may very well be both. So 'twas in his Father *David*'s language too, *Psa. 14. 1.* *The fool that said in his heart, There was no God,* is presently express'd by corrupt and abominable works. And in *St. Paul*'s likewise, *Tit. 3. 3.* the disobedient and slaves to lust and malicious, &c. are all prefac't by [fools]; *We our selves were also foolish and disobedient, &c.*

Now if folly be sin, and fools sinners, the words afford us these two parts, a Supposition, and a Proposition.

First, A Supposition in the denomination of the subject, *Sin is folly, and sinners are fools.*

Secondly, A Proposition, by an attribution of a predicate to this subject, that is, *Deceit; Sin or folly is deceit.*

The Supposition, that *sin is folly, and sinners fools*, would afford us ample meditation for this time: but because *Deceit* is a causal attribute unto *sin*, and antecedent to *folly*; our first Parents being first deceiv'd themselves, before they became *fools* or *sinners*, and convey'd that appellation to posterity; *Deceit* therefore shall first step forth, leading *sin* in her hand: *Sin is deceit, and sinners are deceiv'd*, thus our Observation.

*Sin is deceit, and sinners are deceiv'd.*

So speaks Divine Wisdom here, and 'tis seconded with Humane: *Wisd. 4. 11. Lest wickedness should pierce his understanding, and deceit beguile his soul.* Wickedness and Deceit are so intrinsical and complicate one with another, as they serve mutually to express each other: or, if you would rather that the Divine voice should echo to its self again, ye may have it in the fore-mentioned of *Titus 3. 3.* where the foolish and disobedient are rendered also deceived; *We our selves were sometimes foolish and disobedient, deceived, serving divers lusts, &c. the service of lusts set off with deceit.*

I shall proceed upon it for this present occasion only in two steps or degrees of method.

1. In the manner of sins acting.
2. In the principles or reasonings of sin, whereby the slaves or servants thereof are deceiv'd.

First, that in the manner of sins acting, it is deceit. *Ἄντι διδύλων, ἀντί εἰναι τὸ ὄν, said Clemens Alexandrinus.* The shadow or likeness is one thing, the reality and substance is another. Now sin takes the shadow for the substance, the likeness for the reality, and so commits her deceit.

*Mendacis; diu pietatis imagine fallor,*

Said the wanton Sister in the Poet. She compained that she was deceived a long time under the lying likeness of Piety. Thus doth the Prodigal deceive himself under the shew of Liberality, and the Covetous man of Thrift, and the Intemperate in the free use of the Creature, and the Proud man under

a colour of Magnanimity, and the foolish Dueller in a mistake of Valour: and thus through this nearnes of likenes in appearance betwixt good and evill, Christian Liberty is turn'd into Licensiousness; Christian Affability and Courtesie, into base prostitute Flattery; Laudable Ceremony, into Superstition; Love into Lust, Recreation into Voluptuousnes, Feasting into Luxury, Decency of Apparel into Gaudery, Dominion into Tyranny, Subjection into Slavery, Faith into Phansie, Hope into Presumption, Zeal into Fury, Godly sorrow into worldly, and necessary Humility into voluntary; thus saith Clemens again, *πληθεροις οι παντούριοι*, speaking of Virtue and Goodnes; *They are depriv'd*, saith he, (meaning Erronious sinners) *thereof, being robb'd, or gull'd, and cheated, as if bewitched, and so deceived.* If I have walked with vanity, or my feet have hasted after deceit, Job 31. 5. Deceit and Vanity so near together, that the same Stride gathers them both. And so much for the manner of the deceit of sin.

Secondly, Sin is deceit in the Principles, or Reasonings, or Imaginations in the hearts of sinners, which the power of the spiritual Militia casteth down, 2 Cor. 10. 5. That such deceitful reasonings were always in the thoughts and communications of the sons of men, appears not only by the Prophet *Feremiah*, Chap. 17. 9. *The heart of man is deceitful above all things:* but, by the many caveats St. Paul gives in sundry places, *Be not deceived;* and particularly in the 2<sup>d</sup> Chap. of the *Colof.*

*Colosians*, ver. 4. *Let no man beguile you with enticing words*, which is express, ver. 8. by *Philosophy* or *vain deceit*. *Philosophy*, you know, is a form of reasoning ; but, whereas 'tis express by *deceit*, we are not to understand thereby ( by the way ) those good habits of the minde, which serve as Handmaids to dress up their Mistres Divinity, and set her off with a more comely aad affecting beauty, but as *Clemens* again, οὐ πάντα αἴσθεται τὸν Εμπόνον, a *wise*, &c. *The Apostle*, saith he, *means not all Philosophy*, in that place, but only the *Epicurean*, *that destroy'd Providence*, and *deified Pleasure*, *making that a God* ; *denying the Resurrection*, and *any future state of Being*, &c. Which divination of the Fathers, I am the more inclinable unto, as most probable, by comparing with *1 Cor. 15. 32,33.* ver. where giving the same Caveat, *Be not deceived*, he presently infers, *Let us eat and drink, for to morrow we shall die* ; which being a Principle once brought to communication, was evill and deceitful, and corrupted good manners. But this Principle being not, as I hope, familiar in the thoughts and practises of men of our times, I shall not insist upon, nor yet others leading unto sin more generally ; my whole busines therefore shall be at this time, to evince the deceit of such Principles or Reasonings only as have deceived the Foolish and Disobedient of our late dismal Times, when as *wickedness broke out like fire*, in the Prophet *Isaias* phrase, *Ch.9.18.* and devoured not only the shrubs and Cedars of our *Lebanon*, but even the Royal Oak himself. For prevention of which, and the like mischiefs hereafter, occa-

tionable possibly by the same deceitfulness of mens thoughts through such dangerous Principles, which are shrewdly suspected to lye latent in the hearts of discontented parties, as may seem by the daily jealousies of plotts and rumours of plotts: how true though I leave to Authority to find out, yet not knowing how to conceal my fears, have made it my work for the remainder of my hour to reteke the fallacies, or mistakes of most of their destructive reasonings, lest wickednes should afresh conceive, and pregnate, and break forth, and bring forth more swords, and fire-brands amongst us. Wherein, howbeit, I cannot but preface this serious protestation that I mean not any upbraiding or insulting over mens weaknesses, or ignorances; but to convince their Consciences and tender the good of their Souls, as well as the safety of our dear and precious King and Nation. To proceed then,

1. The first false position, or principle of deceit whereby Wickednes hath been much heightned, and improv'd, and may be again, is good Meanings, or good Intentions, as you may remember that scandal of the Law, who prepared for the Kings Tryal and Murder: said at his Execution, *he had good Intentions*; And so may we believe of those last vile, ignorant, and publick Murtherers, who pretended that their businesse was to prepare the way for the coming of *Christ in his Kingdome*; Thus if men have caught but a good Meaning by the end, as, *for the Glory of God*, the reformation of *Religion* and *Law*, the suppression of *Vice and Tyranny*, or the like, they think that then their actions are lawful and righteous

Cook.

teous though never so crois to the Laws both of God and Man.

But such men I desire to take notice of that good meaning, *John 16. 2.* Where Christ foretold, *That some should murther his Apostles with a thought of doing God service.* See what a fair meaning here was in a most ugly hellish Sin! Could that meaning think you excuse them? Let them observe also the meaning of *St. Peter, Matib. 16. 22.* Where ye may read, *That Peter would by no means confess that his Master should dye:* this was seemingly as fair a good meaning as can be imagin'd, for an honest loving Servant to wish the life, and well-being of his dear good Master; But, mark ye, the Devil himself could not have wisht us a greater mischief than that Christ should not have dyed; for then we and all the World besides had been damn'd in Hell. What a monstrous wicked good meaning was this, Christ calling his chief Disciple Devil-for't? And let them consider one good Meaning more, to wit, of the *Jews*, who crucified the Lord of Life, under a good meaning of zeal for the Law of *Moses*, and their antient customes, *Sub zelo legis odium latebat Legislatoris.* Here wasthe greatest wickednesse that ever was acted in the World, carried on, under a good meaning for the Law.

Now this being well remarked, I would aske of all those who were guilty of the late *Defection*, or rather *Rebellion* indeed ( for howsoever policy covers it with a term of *indulgence*, and calls it only *inconveniences*, yet the Pulpit may not so, we are bid *Cry aloud and spare not*, and *lift up our voices like*

like Trumpets, and tell the House of *Juda* their trans-  
gressions, and *Israel* their sins: Which we cannot do,  
unlesse we call every thing by it's own distinctive  
name, a spade a spade, Rebellion Rebellion, a Re-  
bell a Rebell; except those in whom the Grace of  
Repentance is visible by their contrary actings and  
retractations (for all whom there is both joy in Hea-  
ven, and that, and honour also upon earth): but as  
for others who retain their old guilt before God, ha-  
ving never repented their abominations, but nourish  
their old principles of impiety under phansied good  
meaning so as to be ready to act over the same wick-  
edness again; of those I say I would demand; Sup-  
pose they had liv'd in the time of the *Jews*, and had  
concurr'd with them to the murthering of Christ,  
and his Apostles with the same good meanings also  
that the *Jews* had, whether they could think them-  
selves any whit excusable by those good meanings  
more then the *Jews*? if not (as we are fure, they  
can not, they having equally concurr'd in the sinne,  
by the supposition, and therefore are equally ly-  
able in guilt, for which the *Jews* are punisht in their  
posterity to this day) the question then will be, How;  
or why, they should conceive themselves *excusable*,  
or *justifiable* by their good meanings now, in or  
after the commission of such horrible iniquities as  
*Heaven* and *Earth* blush at, being in their whole  
latitude of *circumstantial aggravations* of as great,  
or rather greater criminableness than the *crucifixion*  
of Christ himself (setting aside the disproportion of  
the Object as Christ *was God*, and therin infinite) and  
more intensely, and accumulately wronged? What?

Can

Can it enter the heart of any knowing Christian to believe, that so slight a thing as *good meanings* should justify such abominations, as all the Miseries and Impieties of a voluntary, unnatural, and rebellious War, which swept away Myriads of innocent Christians, and good Subjects, and afterwards One, like *David*, worth ten or a 100000 thousand of them, the dear and prccious anointed of the Lord himself?

No, beloved, *good meanings* avail nothing, in such prodigious Wickednes at least: Though a *bad meaning* may make a *good action bad*; yet, *good meanings* can never make a *bad action, good*. *Quid, furemur divisibus ut demus pauperibus?* faith St. *Augustine*, Shall we steal from the Rich to give unto the Poor? There's a Meaning good enough, but a Means every whit as bad. St. *Bernard* therefore teacheth us better, As there must be *Charitas in intentione*; so there must be *Veritas in electione*, saith he, *A choice of true and proper means, for every true and genuine end*. Because we creatures are not immediate and complicate with our end, as God is, who himself is his own End; but we are at a distance from our end, and therefore must consult and deliberate upon the choice of our means in order thereunto, which are most proper, suitable, and lawful for attainment: He that thinks, in the use of unlawful means or actions, with them to attain the scope of righteousness, and happiness therewith, is like one, as a late Writer wittily similiteth, That rowles himself upon a bed of thorns to sleep easily; or, that sets his face to the East to

go to bed with the Sun in the West; which are mere impossibilities and repugnances. Beloved, *Good works* will be in heaven, to the eternal glory of their Author; when as *evill works*, for all their *good meanings*, will be in hell, without Repentance, to the eternal shame of their Actors. To conclude this, as he cannot well be thought to mean *ill*, who doth *well*; so, nor he likely so much as to mean *well*, who resolves and continues to do *ill*.

And therefore, my brethren, since good meanings are so slight an excuse for wicked actions, no better than the ignorance of the Law, whence they proceed, and justifies no man; let all those that have followed the sin of *Feroboam the son of Nebar, who made Israel to sin*, not only *in the calves of Bethel*, but also *in dividing from the Crown of Juda*; let them all seriously bethink themselves, and repent betwixt God and their souls, and strive to become pricked in their hearts with remorse, as were the *Jews*, notwithstanding all their good meanings, lest, under the security they have by the indeterminacy temporal of their Lives and Estates, they hazard the salvation of their souls, being no power temporary can indemnifie a soul.

And let all such beware further, who are still feeding upon the old leaven of Malice and Wickedness, whereby they nourish unto themselves discontents and murmurings in their Tents against *Moses* and *Aaron* because they are whipt a little while longer with the rods of their own making, and stung with the tails of those Scorpions hatcht by their own Cockatrice Eggs: Let them, I say, beware how they adventure

venture upon such odious and perilous actions again, under a conceit of *doing lawfully by their good Meanings*; for, believe it, they will prove no better then that in *Daniel, Mene mene tekel upharsin*: being weighed, they'll be found too light, when the hand-writing of judgement is upon the wall against them.

A second deceitful Principle is, *Following a godly party*; whereof I take occasion to speak, from a passage of mine own experience; for being consulted once in point of conscience, by a person of a considerable quality, a little after the beginnintg of the late Miseries, Whether he might lawfully and with a safe conscience, take one of the Rebellious Oaths or Protestations? And I having answered him in the Negative, that he might not do it with a safe conscience; He replyed, *That he would hold with the godly and praying Party*; and so took it. And indeed this was the vulgar Error of *England*, at that time, to follow those who had the most plausible shews of godliness in outward appearance beyond others, and by advantage thereof, gave the Conduct and Clarigation to the fatal War.

Now to this I shall discourse, that however Religion be indeed the best practise in the world, and to follow a Godly or Religious party, be the best also for a mans imitation, *ceteris paribus*, all things equally considered, *Be ye followers of me, as I am of Christ*, saith St. Paul; but nevertheless, without much heedfulness and circumspection, there may be great deceit in it.

For first, I would know of such people, who are apt to be taken with this reasoning, What

Godly party it is they would fain follow? If they mean, by the Godly party, such as place their Religion in Whimzies, and Humors, and Singularities, and Curiosities, and Phansies, and Affectations, in Mimick mouths, and Antick faces; in Canting phrases, and Affected Graces, in Twinckling of the eyes, and Ronching of the nose, in long Prayer, and short hair, which ye know was the guise before the Troubles; though now, tis but the character of a Quaker, or scarce that; in flashes of Zeal, and mazes of the Spirit, in length and quantity, rather than in quality and perfection of Duty, in rude anhelous pantings, and interrupt breathings at Devotion, in passionate interjections, and extempore imperfections, and as many *Ab Lord's*, as the Papists have *Ab Lady's* at their *Ave Maries*; in outside austerity and abstinence from Indifferencies; as, from the Lot in Recreation, and from Ceremony in Religion; in taking down a stone-bason, and setting up a pewter-bason; or, taking it from the Church door, and setting it at the Ministers Pew door; in taking down a Saint-holiday, and setting up a Parliament-holiday; in ceasing to feast for the Birth of Christ, and feasting rather for the death of Christians, and many such like. If such be the Godly Party, whom any people would follow, we all know that this is the Party who have deceived this poor Church and Nation, into all the mischief and ruine it hath suffered: this is a Godly Party with an amusement, enough to make Religion and Godliness it self ridiculous and contemptible, in the observation of

wise and indifferent men, even *Pagans* themselves; and therefore, to follow such a Godly Party must needs be *deceit*.

Secondly, But case the Godly Party, to be followed, were the most wise and regular Church-Society; yet, to follow them so, as to make a total resignation unto them of our Faith and Reason, Consciences and Affections, as the Community of the people did unto the Long-Parliament, this also must needs be a *deceit*; because the spirit of Error is apt to insinuate and creep into the best Societies of men in the World. *Fas ergo est aliquà, Cœlestia pectora fatti.* There was folly found in the Angels, and chaffe in the first floor Christ ever lay'd, which if he with his fan in his hand, had not purged out of their hearts, Satan himself would have winnowed them as wheat. So shall you see the clearest streams, stained with a vein of puddle; the purest papil moated; the most radiant Stars dimmed with the steams of Terrene vapors; so the most eminent in place of action found of Error; the very Pillars of the Church sometimes chinckt in with some stones of offence. *Errare possim*, saith St. *Augustine*, he might Err, he confess; only would not be an Heretic. The High-Priest may have the *Urim* and *Thummim* on his breast, but neither the one in his head, nor the other in his heart. I know no promise of Infallibility universal, except to the Church-universal, as comprehending all Persons, Times, and Places, as *Chillingworth* gives it; or, unless to the Apostles themselves, and that too, as they acted their Supream Apostolick Commission, not otherwise;

for St. Peter and St. Paul were at a contradiction, and both parties could not have the right; and Paul and Barnabas were at a contention. *The Spirit of truth shall guide you into all truth*, was the Promise of Christ; He that said it, is as true as his Word, but well understood, not in the whole circumference of the Terms, but in the limitation of the Sense; *All truths fundamental, the essential constituents of a Church*, the Spirit of Christ hath promised to lead his Church into. And so he doth, for the Church is the Pillar of Truth, and the foundation of God standeth sure; but as for other truth's of analogie, inference and remote consequence, that like backer houses, shew not at first sight, in the building of faith; into such truth's as these, the Spirit of Truth, hath not promised to lead us: but sometimes leaves us to the spirit of Error, who does his best to do his worst, and deceive those that believe. Instance whereof you may take in the most glorious Church of Christendom, this of *England*, whom the old Dragon, according to his use of persecuting the Woman into the Wilderness, hath endeavoured to bring (in our late dayes of Tribulation) into contempt and disgrace, in the view of the whole World; and to that end had insinuated such mischievous Delusions, into the two chief Parties of her most considerable interest, after once divided, as the most remarkable in their own thoughts, and their Disciples admiration; for strictness and severity of life, were grossly misled into the foulest miscarriage imaginable, as to their Politicks in the case of Subjection & Government. On the other side, they

they which were most regular and best principled in understanding of Government and Learning, were not altogether, some of them, in mens observation, so perfect in their Morals as they should have been; and therefore, to conclude, in both respects aforesaid, to follow a Godly Party may be *deceitful*, although *caseris paribus*, all things equally considered, A Godly party, especially truly godly, is best imitable with Wisdom and Circumspection, but not simply and absolutely. So much for the second deceitful Reasoning whereby Wickedness hath been much improved.

A third Principle of *deceit*, whereby wickedness doth much impregnate, is *a reasoning from contraries*; as in case some person or persons do act wickedly in their way, that therefore others acting the quite contrary, shall be allowed and warranted as righteous in what they do, because *contrary*. Which seems indeed to carry some reasonableness and probability with it, it being backt with a shew of Logick, *Contrariorum contraria sunt consequentia*, Of contraries there are contrary consequences. And so in Physick, *Contraria contraria curantur*, Evils in mens bodies are remedied by their contraries. And in Philosophy likewise, *Contraria mutuo se pellunt*, Contraries expel one the other. But nevertheless, this kind of Reasoning is most *deceitfull* without wary distinguishing.

To which purpose we must distinguish; there is a *contrariety natural*, and *contrariety moral*.

The *contrariety natural*, is first betwixt the Elements, as Fire and Water, which are mutually destructive

3.

structive one of the other ; and much like are the extremes of Virtue, as Avarice and Prodigality, to instance in no more, which are as inconsistent and expellent of each other, as Fire and Water, and therefore I call them *Contraries natural*; for though as they stand in opposition to the mean which is Virtue, they are *morally contrary*; yet as in contra-distinction of one to the other, they are but *natural Contraries*.

There is also another contrariety called *moral*, as before ; that is, betwixt the Extreams and the Mean, *alias* Virtue, which I call *Contraries* being opposite, as Good and Evill *moral*, they differing as much as Wisdom and Folly, which we all know to be *contrary*; the mean, which is Virtue, being acted by Wisdom, according to *Aristotle* in his *Ethicks*, *τερπνην της λειπει*, and the extream by Folly.

Now to apply this Distinction?

If men shall reason the lawfulness of their actions, by practising the sense of Contraries natural or extreme, or running from one extreme to another, they are foully deceiv'd.

*In ultium dicit culpa fuga, si caret Arte:*

(saith the Poet) The declining of one Vice incus another, if done without Prudence, which governs all virtuous actions ; howbeit to decline one Contrariy in a moral sense, and turn to the other; that is, from Vice to Virture, from Evill to Good, from Sin to Righteousness, is a rational

tionall and wife practise, otherwise false and deceitfull; As for instance: some men are lewd and vicious in their lives and converstions, breaking all the rules of virtue; others therefore presuming to themselves safety and lawfulness in their actions by running into an extream distance from them, desire to avoid them in whatsoever they do, although they are as good politically as to the government and laws of a Nation (according to Aristotle that *Malus vir*, may be *Bonus Civis*; an evill man in manners may be a good Subject o his Prince) as they are bad morally; whence follows separations,divisions, and contentions betwixt them, and thereupon occassionaly civil dissents and warr too even against the Prince himself, because the contrary in vice is for the Prince in Loyalty, *Sic vitant stulti vitta*; This is the contrariety of fools, and practisers of extremes.

The Church of *Rome* maintaines good works as causall and meritorious in the point of *Justification*, others therefore *French*, and *Germane* Divines, thinking truth on their side, by a quite contrary judgment, have gon so farre from them into the extream, as not to allow any good work at all before *Justification*, albeit so confessedly necessary for the qualification of Faith it self, in her existence and operation. *Sic vitant stulti vitta*. This is the contrariety of extremes.

The Church of *Rome* setteth forth so many Ceremonies, as amount to Superstition: some therefore of our side, to avoid that, would have no Ceremony at all; and so dis-robe the Church of all her externall decentials, and badges of Antiquity

ty. *Sic vitant Stulti vitia*; This is the contrariety of Fools.

The Church of *Rome* establishes as many Holydaies almost as daies, and therefore our wise Assemblers and Religionists of late would have no Holydaies besides the Sabbath at all; not so much as for the Celebration of the Nativity of Christ himself. *Sic vitant Stulti vitia*. This is the contrariety of Fools.

The Church of *Rome* patter over their forms, of *Pater Noster*, and *Ave-Maries*, and so many empty slight Collects, as a wise Christian can senfe it no better then meer superfluity: others therefore would have no form of Prayer at all, no not so much as the Common Prayer it self, though it be the very Characteristick of our Church of *England*, to distinguish it from other *Protestant Churches*. *Sic vitant Stulti vitia*; This is the contrariety of Extreams.

Some practise the Sabbath as not keeping it at all, without any observation of duty all the day long; others therefore would be seem in declining this extremity to keep it without any intermission of duty from morning, until deep at night: as if the Lords day which by the practise of all the Churches is a festival, a day of joy, &c to be called our delight, saith the prophet *Isai*, c. 58. 13. *Exod.* 31. 17. and a refreshment saith *Moses*, explaining rest as if such a day should be more onerous or burthenosome then a Fast, or as if the perfection of holines should consist in length, and quantity, which is a known property of imperfection; or as if purity of reformation (whereof this of the sabbath they most ostentate) should be seen chiefly in

a likeness unto Jews in their Devotion, as they were too much like them in the late Kings, *The Lords anointed, decollation, Sic visant fulti vitta;* This is the contrariety of extremes. Which together with the premises shews, the Principle of reasoning from contraries, to be foolish, and deceitful.

A fourth deceitful Principle of wickednes, whence vain workers of iniquity reason to themselves the lawfulness of their vilest practices, is, Successe in them. Because their actions though never so monstrous, and abominable, do nevertheless prosper, and take effect according to their desires; they conclude therefore, 'Twas Gods will and pleasure so to have them come to passe, and thereby they warrant and applaud themselves as instruments of effecting Gods purposes, and giving issue to his providential Decrees forsooth, as the only servants of the most High. Whereupon it follows in the Poets phrase, That *Prospurum Scelus Virtus Vocetur.* Wickednes must be new Christened, and called a Virtue; As the late Rebellion was called the *Good old Cause;* nay God himself was invited to be the Godfather to't and 'twas called the *Cause of God:* for the promotion whereof, Religion it self deform'd by policy was fain to play the Hypocrite and mockt God with Thanksgivings for his blessing upon the Enterprise, and his wonderfull mercy in the Successe; and Prayer, and Fasting too, did take their turn to implore divine assistance for the further carrying on, and maintenance of the Prodigie. God himself being thus entitled both Father & Author thereof. The deceitfulness of which reasoning appears sufficiently in this, That

the very *Turks* themselves from the same Argument may plead the cause of *Mahomes*, and justify their Tyranny, and *Usurpation* over half the *World* almost; and so ye know had *Popery* spread over all *Christendome* for many hundred years, and is yet successfull over a great part thereof: Yea sin it self after it had once entred, prevailed over al the *World*; which I hope no man will be so wretched as to impute to God its the Author thereof, howbeit it had successe enough as to it self as well as *Mahometism* and *Popery*. He that rates the righteousness and lawfulness of actions by their coming to effect, or their successe by mens prospering in them, may very well allow the *Atheists* Argument in *Martial, Calius* byname, who would prove there was neither *God*, nor *Heaven*, *Quod se videt, dum negat haec, beatum*, because he prospered in that opinion. But what virtue soever there might supposedly have been in this Argument of successe during the time of *Wickednesse*, what strength hath it, now that *Monster* of *Iniquity*, which gave being to so much fatal successe is quite cut off, Branch, and Root, 'head' and 'tail', *Carkasse* and *Rump*, and those *Vermine* that crawled out from her *poysionous* bowels are left to rot in their own stanch and contagion? *The memory of the wicked shall rot*, saith *Solomon*; I and their members too, say I. And may they rot and repent in misery, and shame if they could the impudence, and ignorance of such lewd reasoning, as from the Event and a little temporary Successe to justify the greatest abominations that ever were done (one only excepted) upon the face of the *earth*: the *Po-*  
*et's*

et's curse therefore is now upon them ; *Careat successus opere.* *Quisquis ab evanou facta notanda punit.* For arguing so wickedly, and deceitfully from *lascivies*, never to have successe more ; for what successe do they deserve who make voyd the Law of God, which should be the rule of all actions, and measure them by events or effects, as resalts of Gods Willin Decree, in the bringing whereof to passe, their hands and counsels chiefly being instrumental, they think they have done well, and are the only servants of the Almighty ; not considering that men slighting the revealed Will of God in his written Word, which they are only bound to observe ; for, *Primum secundum Precepta, non secundum decreta* ; The will of Gods Commandements must be our rule, not oþers Decrees, which are unknown, *Things revealed belong to us and our children, that we may do all the wards of the Law*, Deut. 29. ult. whereas *secret things belong unto the Lord only*, verse the same ; not considering this, I say, but presuming into the secrets of the Almighty, to unravel and measure out the mysteries of his Decrees, and resolve them by their own phantasies, they little think, that whereas good men do the known will of God to their salvation, wicked men, such as themselves, may perform the secret will of God to their damnation, as the wretched Jews crucified the Lord of life to their everlasting confusion, albeit *he was delivered by the determinate counsel and fore-knowledge of God*, Acta 2.23. And as the *Affrian* was the Rod of Gods indignation to punish a hypocritical

cal Nation, but afterwards thrown into fire, *Isa. 10.*  
 And *Pharaoh's* obstinacy served for the magnification  
 of Gods Name and Power over all the Earth, *Rom.*  
*9. 17.* whiles himself was therefore drowned in the  
 Red-Sea, and became a Type of Reprobates in Hell:  
 Let no man therefore hereafter deceive himself  
 with this fa'se imagination of lawfulness in his acti-  
 on, because eventually 'tis or may be success-  
 ful, and being brought to pass, may seem to an-  
 swer into the Purpose and Decree of God, that  
 God would so have it. For there is no more war-  
 rant of lawfulness from such a plea, than for a Sons  
 wishing his Fathers death, because, it so falling out,  
 his wish concurr'd with the secret will of God who  
 had determined the Fathers dayes.

So much for discovery of the fourth Deceit.

5.

A fifth deceit in the practise of sin, is a Plea of  
 Necessity: Some ugly sin or sins being once pallia-  
 ted and allowed, and the poor Conscience baffled  
 with some pretext of the lawfulness thereof, gives  
 allowance afterward to any thing that shall appear  
 necessary for the maintenance or carrying on of the  
 former; as a Thief assaulting a Traveller for his  
 Purse, in case of being stoutly resisted, even to the  
 hazard of captivation, or life; will think it law-  
 ful, because necessary, rather to kill the Defendant if  
 he can, than to be kill'd himself, or taken Pri-  
 soner; which necessity was only of his own making.  
 So the Patriarchs having sold their Brother *Joseph*  
 into *Egypt*, brought upon themselves a necessity of  
 concealing their wickedness from *Jacob*, with the  
 like

shift of a lye ; the like did *Gehezi* to his Master *Eli* ; so when the conspiracy of *Achitophel* and *Ab-salom* had broken out into open rebellion, their coun-  
sel found it no less than necessary to make short work  
on's, and murder good King *David* ; and not long  
afterwards, *Jeroboam* to make good the defection of  
the ten Tribes of *Juda*, saw a necessity of changing  
the true Worship of God into Idolatry , setting  
up a new mode of Worship and Priesthood at *Be-  
ne-*h*iel* for the Peoples resort thereunto , lest holding  
the same uniformity of Religion, they might return  
again to the same unity of Government and affec-  
tion at their anniversary meetings in their Royal  
City *Jerusalem* : Such was that Doctrine of De-  
vils taught by our *English* Regicides , who consci-  
ous to themselves of that in expiable wrong they had  
done unto their good King, and that his displea-  
sure therefore might be implacable , dispairing also  
least every one of his friends where they met  
them should fall upon and kill them, concluded to  
make a short work of it, with the Mode *necessæ* to  
cut off his head, and for their better security in this  
dismal wickedness, they found it further necessary  
to destroy the very foundations of the Righteous,  
turning all things topsie turvie, and trampling un-  
der foot all Laws both of God and Man, and change-  
ing the whole Fabrick of Government both Ecclesi-  
astick and Civil.

But now what a pitiful and wretched deception is  
this, as if there were any necessity of sinning ; be-  
like then according to the Modal *Equipollence* in  
Logick, *Quod necessæ est esse, impossibile est non esse,*

If

If it be necessary to sin, by consequence 'tis impossible not to sin; and so God should command his creatures impossibilities in commanding them to abstain from sin, which grossly imposeth upon his infinite Wisdom, Justice, and Holiness; for we all know, and are well assured of, a necessity of repentance in case of sin committed; *Go thy wayes, sin no more, lest a worse thing happen unto thee,* was the counsel of Christ himself: and David's likewise, *God shall wound the hairy scalp of such as go on stilts in their wickedness,* as he hath wounded the hairy scalp of many of them to your knowledge already, and mounted them aloft to be spectacles of his indignation to the world, notwithstanding their pretended necessities for what they so impiously add; and therefore whosoever hereafter being warn'd by such examples, shall embolden themselves under the same conceit or confidence of necessitate-lawfulness in their wicked proceedings, I shall leave them under the Apostles curse, 2 Tim. 3. 13. *They shall wax worse and worse, deceiving and being deceived,* from one degree of vileness they shall grow to another, sin being of a progressive and propagating nature, till at last they come to induration and occæcation, their hearts will be hardened through the deceitfulness of sin, Heb. 3. 13. and so after their hardness and impenitency of heart is treasure up unto themselves wrath against the day of wrath, Rom. 2. 5. And therefore again, *Let the man of violence that hath oppressed and taken away a house which he builded not,* Job 20.19. deceive his soul with a pretence of lawfulness, under conceited

ceited necessity of keeping what he hath extorting-  
ly gotten for his necessary maintenance ; for, in such  
a case, *Non minus est viximus, quām querere, parta  
meri*, he sins as much in keeping, as in getting un-  
justly, or rather more : *Zachaeus* his practice would  
better become him, to restore four-fold ; or else  
for his covetousness he may gain *Gehezi's* advantage  
to boot, a Leprosie both upon Body and Soul : and  
what a sad cozenage and deceit doth he therein put  
upon himself in gaining the World to lose his  
Soul?

A Sixth deceitful principle or erroneous reasoning  
and vain imagination of wicked men is a persuasion  
grounded on'y upon a conceit of being led forth and  
forward in their actions by the Spirit, which they  
phansy betwixt a good meaning perhaps and a pang  
of blind zeal, and an abhorrence also of some exter-  
nal vices, and a shew of outward austerity, and a  
devotion of their own way, that looks much like  
holiness it self, and whereby they conceit them-  
selves to be the only beloved, accepted, and acquain-  
ted with God, and consequently all the stirrings and  
imaginings of their vain deceitfull hearts, to be the  
very motions and impulses of Gods holy Spirit him-  
self, the conduct whereof they do and will follow,  
not only without the warrant but contrary unto the  
expresle letter of Scripture, and so commit the grea-  
test enormities in the World, Murder, Treason, Per-  
jury, Sacrifledg, Persecution of the Lords anointed,  
his Princes and Nobles, his Priests and Prophets, and  
the most wise and righteous of his people ; and ju-  
stifie themselves therein, as doing God service, and

furthering his Glory, by seconding the secret movements and impulses of his Spirit; Counting it also their Calling extraordinary, as the wretched Murderers reasoned for their fearfull execution of our late Lord and King, deceiving their perverse minds, by not distinguishing the motive and directive part of every morall and humane action; There is the directive part of the actions of man aswell as the motive and impulsive, otherwise meer motion and impulse might serve the turn, but not as direction is also required; Now for the direction of a man in any action of his life to be accounted for, there is no other Rule but the Word of God, *Psal. 119. 195.* *Thy Word is as a Lamp unto my feet, and a light unto my pathes,* and verse 130. *The entrance of thy Word giveth light,* and *Psal. 19. 8.* *The Commandements of the Lord are pure, enlightening the eies,* and by them is thy Servant warned, verse 11. So Isa. 8. 20. *To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them;* no light, no direction, no instruction, no warrant, measure, or rule for what they do or speak if done or said contrary to this written Word, which is the abstract or summary of the whole Law of God both naturall and reveald, and necessary for direction in all cases of action morall, both naturall, and supernatural; either in terms, analogie, or inference: and therefore for any man to pretend an impulse, or motion, from some spirit only, however fancied, or conceited to be of God himself, yet without allowance of this his word, he acts but by half a principle; to wit without the guiding and directive part

part, and so hath no help or conduct at all of the good Spirit ; Who moves no man contrary to the rule of his own word, more then the Pen-man doth the hand of his Schollar contrary to his own Copy, but altogether according , for else the Learner shal never write up to it. And no more can any man whatsoeuer answer the form of Righteousnesse , or Lawfulnessse, in any of his actions that forsakes his copy , or rule, he should be guided by ; That is, the written word of truth , which is the only tryall of e-very Spirit, and of every motion, and impulse, whe-ther of God or no. *He that knoweth God heareth us,* saith St. John, 1 Epist. 4. 6. *And he that is not of God heareth not us ; and hereby know we the Spirit of truth, and the Spirit of error ;* That is, by their a-greement, or disagreement unto the words preached by St. John and the rest of the Apostles, which were spoken and written for our instructions , and deli-vered down unto us , and now with the other books of Holy Oracle are called Scripture or the written Word of God ; The light and guidance whereof whosoever refuseth, to follow the conduct of some pretended Spirit only diverse or contrary to it ; In-stead of being led by the Spirit of God , doubtlesse he is led by the Spirit of the Devill , as I make no question those late wretched publick Murtherers were (whom the Right Honourable the present Lord Maior had the Lot under Gods grace and providence to suppressse, to his monumental honor ; the trophie whereof be his unto all posterity), I say, they were not led by the Spirit of God , but by the Spirit of the Devill , as indeed some said, They fought like

Divells, Men had as good follow these spirits the Prophet *Isa.* speaks of in the forementioned Chapter, oppositely unto the Law, and the Testimonie: Spirits that peep and mutter, that is, spirits of witches, and wizards, with whom it may be doubted that these spirit-people are too familiar. I shall superadd to this particular but one plain Similie of a blind metled horse let loose, which by reason of his metall will be ever prauincing, and frisking up and down, till at length he gets upon the top of a steep bank or precipice, and from thence for want of his sight, down he tumbles and breaks his neck; And such verily will be the end of all blind zealots who shut their eies against the light, and direction of Gods word, and right Reason, to follow, in the heat and metal of their zeal, bare motions and impulses as pretended from some Spirit; However in their conceits and imaginations divine, they will certainly, before they are aware, fall at last upon some Lewd unreasonable wicked practice or other, that will break the neck of all their reputation both in Christianity, and Civility, and without mercy upon their repentence, throw them down headlong the precipice of Hell; *St. Paul* therefore shall conclude, *Let no man hereafter deceive you neither by Word, nor Letter, nor Spirit,* 2 Thes. 2. 2.

Which two words of the Apostle [ *Letter* and *Spirit* ] minde me of the Appendix mentioned in the Dedication; Letter and Spirit having in the terms, a very fair connection with the literal and spiritual sense of Scripture; whereby, notwithstanding what hath been said against the blinde motion and impulse

impulse of a Spirit, some Mistakers conceiving themselves wiser and more defensible than the former, do warrant themselves in their wicked actions, not only in Politicks, but Morals also, from the sense and spiritual meaning of the Word of God it self ; as if upon conviction, by the former Reasoning, what they may not do by a bare impulse or motion, they may nevertheless do in their thoughts by a spiritual meaning of the written Word, the rule whereof they seem not to refuse. But this also, Beloved, is a very fallacious imagination, which I shall desire to Discourse by way of reducibleness as an Appendix unto the great deceit of Conduct by the Spirit last confuted ; and to that purpose do observe that a spiritual Meaning or sense of Scripture opposite unto, or diverse from, the sense of the Letter, is very destructive, and deceptive of foolish sinners, such as St. Peter calls *unstable and unlearned*, such as are apt to wrest the Scriptures, not only to their own, but others destruction also, even whole Churches, Nations, and Kingdoms, as well Kings as their People ; may whereof there are, who taking upon them a boldness, through this perswasion, to wave the sense of the Letter of the written Word, where the Commands of God agree not to their humours, engagements, and inclinations, they adventure to sense the text only to their own thoughts and purposes, though never so contrary to the most righteous laws both of God and Man ; and, in a policy of avoiding discovery herein (it sounding harsh unto the most ingenuous sort of Christians, that the plain meaning of the Word should be slighted and baf-  
E 3 fled )

fled) they boast most of all in their Spiritual Light, of an easie and clear understanding, and thereaftier expound it of the most mystericus hidden and intricate places of the whole book of God, as the *Revelation*, and other the dark Prophetalical passages, which neither Time nor Learning hath yet sufficiently unriddled or unclasped; and in these they ostentate a familiar, though wonderful, Knowledge; because they would be the readyer believed by foolish admirers in their abusings and wrestlings of the plaincr letter of other Scriptures.

Now, beloved, this fallacious Reasoning grounds upon a mistaken understanding of some texts of Scripture, where you shall read an opposition betwixt the *Letter* and the *Spirit*. As

First, *2 Cor. 3.6. Who hath made us able Ministers, not of the Letter only, but also of the Spirit.* Therefore say they, There is a Litteral and a Spiritual sense of the New Testament. But how false that consequence is, may appear by observing, that the word *Sense* or *Meaning*, is not in the text read, nor in the whole context; but only *Letter* and *Spirit* in the Ministry or Ministration of the New Testament or Gospel, there is the Letter or bare Word spoken, and the Spirit of Grace that quickneth or giveth life unto the Letter or Word spoken or written, making it fruitfull and effectual, opening the minde to receive it, and working the heart and affections to submit unto it; which puts the great difference betwixt the Gospel and the Law, the Law being only a bare or dead Letter engraven in stony tables, without any assistance of the Spirit of Grace to quicken it, and

so the ministratiōn thereof is of death and condēmna-  
tion unto all mankind that hear it, there being no  
promise or concurrence of spirit with it to work it  
upon the heart unto obedience: man under the Co-  
venant of the Law being left to his own self, and  
strength, which was become utter weaknesse through  
the corruption of the flesh; and unable to performe;  
whereas the Covenant of Grace, or the Gospel hath  
the promise or assistance of the Holy Spirit, to work  
the Heavenly words of life upon the Soul or Spirit  
of the hearers unto Life and Righteousnesse; not by  
whispering or privately insinuating, or insufling any o-  
ther sense or meaning above or diverse from the lite-  
ral: but by seconding, & backing the same meaning of  
the words imported in the letter with power and ef-  
ficacy, whereupon I inferr that by Spirit here as op-  
posite to Letter is not meant an opposition of a Spi-  
ritual sense in the Gospell, or any other part of Gods  
word different or above the sense of the Letter, but  
only a lively concurrence of the Spirit of Grace with  
the ordinance of Gods word, in the Letter of the  
words clauses, and propositions of it, to make it ef-  
fectual in the hearts of the hearers for their Salvation,  
without which work of the Spirit, the Gospel it self  
would be as dead and killing a letter as the very  
Law.

Secondly, Another opposition of Letter and Spi-  
rit is, *Rom. 2.* the three last verses, about the few  
and one of his Marks, and Cognizances; viz. *Circum-  
cisus* which the Apostle distinguisheth *into outward  
and inward*, or in *the flesh*, or in *the heart and spirit*  
verse the last, resembling the outward circumcision  
in

in opposition to circumcision that is *inward and spiritual*, of the heart, by the terme or similitude of a Letter which whether one or more in the composition of a word pronounced or written, is but the mere outside of that word compared with its sense and signification, and so it may well be put to resemble the outward circumcision of the flesh, as contrary to the inward or spiritual circumcision of the heart; or as the bare empty Letter of the Law is contrary to the quickning spirit of the Gospel, as dead to living, or old to new. *Rom. 7. 6.* But from thence to reason a double and contrary sense or signification, the one Literal the other spiritual, either of the words of institution of Circumcision it self, which expressly declares both Mystery and Ceremony, or outward and inward of that Ordinance, or of any other text of Scripture, is a most fallacious and pittiful non concludence; Circumcision is outward and inward exprest by the opposition of Letter and Spirit, therefore there are two different senses in Scriptures, Literal, and Spiritual of the same words or sentence, is a most absurd consequence.

The third Text, occasioning this deception, is, *John 6. 63.* *My words, saith Christ, are spirit, the words that I speak they are spirit, and they are life,* therefore say the mistakers, Christs words must be understood spiritually, or in a spirituall sense not literall. Nay, but my Brethren what an inconsequence is this? For what were the words that Christ then spake, they were *verse 53, 54, 56.* of *eating his flesh, and drinking his blood* in order to eternall life, the mystery whereof they not understanding because

he spake in a figure, he explaines himself in the verse mentioned by a distinction of flesh and spirit ; the flesh profiteth nothing, saith he, but the spirit quickeneth, and my words are spirit; as if he had said, think not therefore, that I mean you shalld eat my flesh, and drink my bloud, after a carnal or corporal manner, for that would not profit you; *The flesh profiteth not; but feed upon me in communion with my spirit by faith, and so shall ye be quickened unto eternall life.* 'Tis a spiritual eating of my flesh that my words mean, *my words are spirit.* But nevertheless (beloved) not to be understood of a diverse or contrary meaning from the Letter, for the Letter as of all Scripture, so of this, is twofold, *Proper* and *Tropical.*

First *Proper*, which expresseth the thing by a word signifying a meaning plainly answering the nature of the thing.

Secondly *Tropical*, which expresseth the thing by way of allusion, or similitude, or types and parables, converstely putting a word of similitude or parable, for a word proper to the nature of the thing it self; Now the eating Christ speaks of here, is not proper of fleshly eating, but in the Trope and Similitude, that is, spiritual eating; for as Corporal eating nourisheth the body unto life Natural, so doth Spiritual feeding upon Christ by faith, nourish and quicken the soul unto life eternall; and so though Christ's words here are spirit, as he saith [my words are Spirit] that is, import a spiritual eating, yet the sense of them is never the more spiritual, as if different from the Letter, for the Letter of this word [Spirit] gives

gives the sense of the Trope, denoting Spiritual eating; yet with the help of a little Logick too, the Abstract put for the Concrete, Spirit for Spiritual; and in the Concretion, the adj<sup>t</sup> & spiritual, connoting its subje<sup>t</sup> Eatin<sup>z</sup>, is as much as Spiritual eating; and so the sense being Tropical, is, in that respect, nevertheless, Literal; the sense of Scripture, with this amongst the rest, being of two kinds, Proper and Tropical, as aforesaid, and both Literal.

You will wonder, it may be, I should say, There is no sense of Scripture but only Literal; and thereupon Object, *What Divines should mean, by observing a distinction of the Letter from some other thing differing in the meaning of the words besides it?*

To which I answer, 'Tis true, as I said at the first of this passage, many wise and good Christians generally mistaking these oppositions of Letter and Spirit; which I have but now opened, and are the only to that purpose, throughout the whole book of God, and all professing a Literal sense. That for want of a term contra-distinct unto Literal, have in that necessity allowed a sense Spiritual; but, unsatisfied therewith, I conceive, upon further disquisition, have been found to understand themselves only in a sense of a Rhetorism or a Trope; which, not knowing what to oppose unto the Letter, under the said mistakes they have called Spiritual, though indeed it be in true understanding only Literal, according to the common manner of speaking by Tropes and Figures, which bear their part in expression of the mind in all Languages, and together

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manifestation of the Hidden Truths of his Word every day; and let us beware of our own Phanatical conceits of Spiritual meanings through Revelation and Infusion, which will vary the rule and standard of Truth, and make Gods own Word no better than a Leaden Rule and a Nose of Wax.

A Seventh deceitful Principle, is, That of a mere Moral man in the Church of Christ, and allowed indeed by the profound mistakes of wise and learned Christians of many ages and professions, especially of late, but of a dangerous and destructive use in the practice thereof by the weaker sort of deceivable and factious people; who acting the Animal part of Religion, more than the Rational; Passion, Zeal, and Humor, more than Reason; and mistaking Pharisaical niceenes, for Godliness; and for Purity, Singularity and precisenes; and for hatred of Evill, avoidance only of Indifferences both Civil and Religious; and true pious heavenly Affection, for Phantis and Attraction; they presume themselves in their erroneous and proud conceits, to be the only true *raelites* of God, the only holy and separate from the rest of men in the love of Gods Election, the only peculiar, regenerate, and spiritual above all others, though of the same Church in Faith, Baptism, and Worship, accompting the rest only mere Moral men, of no more interest in Christ and his Graces, than the mere civil *Ragan*, *Greeks*, and *Barbarians*, that denied him as a point of foolishnes: whereupon follows a proud contempt of all but those of their own Society, and consequently

consequently Separations, Schisms, and Divisions in the Church, and thereafter Seditions and Commotions in the State civil, even Rebellions against Kings and Princes; all Persons whatsoever, in comparison with the Sect, being slighted and undervalued as mere Moral men; like empty Chaff or fruitless trees, fit fuel for the fire of unruly furious Zeal; though in impartial and right understanding, the despised prove in plain terms, no other than the most wise, and regular, and righteous of a whole Church and Nation. This Divinity hath been a long time Oracular, both in Pulpit and Pulpit, though so pernicious in the use of it, as an occasion of so much evill, but yet most false and deceitful.

For either the person supposed for a mere Moral man in the Church, professeth Christ in Communion of Faith and Worship with the rest of the Church, or not; if not, then he is no Christian, and no member of a Church; for no Church allows any such as profess not Christ, and so no subject of the question, which was of a mere Moral man in the Church: If he doth profess Christ with belief and duty, he goes beyond a mere Moral man; for a mere Moral man that practiseth nothing but civil Virtue, as the wise *Grecians* that disputed St. *Paul* against Christ, he goes not so far as to acknowledge him, but denyeth him, and so is of no Church, he's no Christian, no subject of the question. The enquiry would rather be, Whether the man professing Christ, doth it really, inwardly from his heart, or not? if not, he is in right speaking, a mere Formalist, a Hypocrite in his proper and distinctive denomination;

not a mere Moral man properly, he's a Hypocrite, I say, whom God only can discover and pronounce absolutely, not we, who see no further than by fruits and effects, which are Moral and Civil Virtues, duties only of the Second Table; those of the First Table being implied by the supposition of the persons profession of Christ: whereupon the question will further be, Whether the supposed mere Moral man professing Christ doth practise these Virtues, or not? if he doth practise them, either he doth practise them in such a degree as becomes a perfect sound Christian, and so he is no Moral man, nor subject of the question; or else, not so perfectly, but with often recidivations and backslidings, failings and weaknesses, but not quite relinquishing his Profession, and so he is not yet a mere Moral man, but only a weak Christian, needing Church Discipline to restore and strengthen him, and so yet, no subject of the question. Or if he doth not practise the said Virtues or Duties of the Second Table at all, but lives altogether lewdly, wickedly, and incorrigibly; so he's not so good as a Moral man, nor therefore a mere one, but a scandal, a leaven of Wickedness to be purged out, and not to be suffered in the Church, and so still no subject of the question, but a repugnance in the Adjection. Whereupon I conclude, that there is no mere Moral man in Christian Society, but a gross fallacy tending only to deceive you of your Peace, Order, Unity, and Charity, and to encourage distances and distinctions of some men, who conceit themselves in their Spirituals more excellent than their Brethren, and thereupon proud oppositions

ſitions and contentions in assertion of each Parties  
reſpective Excellencies above others, and confe-  
quent'y Factions and Diſiſions, Turmuls and Sedi-  
tions, and laſtly, Rebellion it ſelf.

Thus we have reaſoned ſo many fallacious Prin-  
ciples of ſin, whereby it deceiveth the foolish and  
ignorant into their wicked miſtakes: Let us now  
come to one word of Application, and ſo to an  
end.

If *Sin* and *Deceit* be ſo intrieval and complice  
cate one with the other, we ſhould all then ſerious-  
ly conſider and examine, the great paſſages and  
chief moments of all the Actions of our lives, and  
by a true reſlection and inquiry, if poſſible, make  
a diſcovery unto our ſelves, whether we have not  
in many things been very much deceived, and  
thereupon ſuſpect and jealous our ſelves, leſt we  
we have very much ſinned alſo, and conſequently to  
prepaſe for ſound Repentance.

That the greateſt part of our *Israel* have been  
pityfully deceived, and erred in the wayes of their  
own Inventions, may eaſily appear by obſerving  
the ſad Paſſages of our late troublous Times;  
*Men looked for Judgement, but behold Oppreſſion;*  
for Righteouſneſſe, but behold a Cry: *ḡ ȳc̄ ſ̄m̄ m̄d̄*  
*m̄ ſ̄m̄ x̄c̄ ām̄ āt̄m̄ āt̄m̄ d̄p̄*, ſaith *Oſcumenius*, 'Tis  
the very proper and gentiue quality of *deceit*, that  
men looking for one thing ſhould find another;  
*They looked for Judgement, but behold Oppreſſion;*  
for Righteouſneſſe, but behold a Cry; They looked  
for a bleſſed Reformation, but behold an ugly De-  
formation; they looked for a glorious King, but  
behold

behold up stopt a monstrous Tyrant; they looked for a free priviledg'd Parliament, but behold a pack of insolent Theives and Murderers, who turned the Sons of Justice out of her Temple, and shut her Gates against them; they looked for a pure Religion and undefiled, but behold the Widows and Fatherles devoured, the Levite despised, the Temples profaned, demolished, some in part, some whole; Unity, Charity, Verity, exiled; the Sacraments by some suspended, by others neglected, and by the generallity quite slighted; the Word of God wretched, and baffled, the holy Law trampled, Order, Decay, Maintenance, Government, and every other property of a Regular Church, quite ousted; and instead thereof, crept in Schism, Heresie, Perjury, Blasphemy, Sacrilege, Ataxy, and every other quality of Disformity; in a word, our whole Church and Nation were so strangely disfigured and metamorphos'd, as we became both a shame to our selves, and an obloquie to the world.

And thus have we found *Deceit* enough, and in all likelihood as much *Sin*. What remains then, but that every man guilty as aforesaid, should betake himself to Repentance, and in Repentance to confess, there being no one act in the work of Repentance, doth so much glorifie God as Confession; in regard that the Creature in assuming shame to himself, transfers all the glory to his Creator: accordingly St. John speaks in 1 *Feb.* 1. 9. *If we confess our sins, he is faithful and just to forgive*; and this was the counsel of *Joshua to Achas, Confess thy son, and give glory to God*; and this was the practice of the Benitentiaries

liaries in Ezra's time, who confess publickly the very particular sin they were Nationally guilty of, their strange wives, and St. Paul also comes to particulars, confessing, 1 Tim. 1. 13, *I was a Persecutor, a Blasphemer, and Injurious*; and so indeed should all the offending and deceived Party in England, confess their sins one unto another, and say, Oh my beloved Brother, or Brethren, it hath pleased God to give you his Grace of conduct in the waves of Truth and Peace, and Loyalty; but we have sadly erred and been deceived, Oh favour us with your Christian Indulgence. But how long shall I endeavour to perswade this, and obtain nothing; Disloyalty, as they say, being impudent and brazen tac'd as ever, and like the Whore in the Prophet Jeremy, *refuseth to be ashamed*: Instance not only in the case of the first and last executed, who instead of satisfying Justice by their bloud, for so much Innocent and Precious Bloud shed by them, seem'd rather to justify themselves in what they had done, as if they would have sealed to it with their bloud, and dyed Martyrs for wickedness; but also the survivors of that Confederacy, who are still chewing upon the Leeks and Garlick of Egypt, and their breath stinks so much thereof, as the very words they speak, smell strong of a Captain to conduct them thither again; and not only those, but some of another Interest who led the Van of the late armed wickedness, and yet instead of Confessions, Deprecations, and Submissions, they seem'd to justify themselves in what they have done, by insisting their Covenant, that Engine of Wickedness, and so wipe their mouths, as if they

*The Deceiver's Deceiv'd; or,*

had neither done nor spoke any thing amiss, and fall to Expostulations and Complainings, and would fain insinuate, as if very much wrong were done them; whilst they detain other men's rights, (whom I speak of with a reserve, nevertheless, of Christian respect unto those of that Denomination in general, who we hope are better shew'd, for their own particular, as considerable worth hath manifested them by some contrary actions) which they defend and assert with much eagerness and mordacity, though they are no other than the wages of unrighteousness, given them by the late Rebellious Power, as a reward of their faithfulness to the *Good Old Cause*; for which they might as well have perished in the gainsaying of *Corah*, as those that did. Beloved, This is not the way to obtain Peace with God or Men; I could wish rather that I might hear them, and all others of their Engagement, say, with *Saul* to *David*, *Behold I have play'd the Fool and err'd exceedingly*, but blessed be this my Son *David*; Behold my good Brother or Brethren, we have play'd the Fools and err'd exceedingly against our King, Church and Laws, whereas you by the grace of God, have been sed in Peace and Loyal Righteousness, blessed be you therein, and impart the comfort thereof unto us also, by favouring us with your Christian compassion; or that I might hear them say, with *David* himself, *I have gone astray like a sheep, o seek thy servant, for I do not forget thy commandments*; then should we receive them into

into the Arms of our Christian and Brotherly embraces, and pray for them in the Language of our holy Letany, *That it may please thee, O Lord, to bring into the way of Truth, all such as have erred and are deceived.*

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FINIS.

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If, through haste, any faults have happened, in leaves or syllables of this, the Readers favour is desired in recusing them, in this wise particula-  
rly, if gold, pag. 29, line the last, the word.

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A Catalogue of the Books published by Henry Bromley  
Wherewithal hee shal be provided to supplye  
to oþer to be sold at his shoppe 703 year 1619 his account  
The Major Prophets in folio  
The History of Mortaigne  
A Chuse of Conference in the late Debation by Mr. Leyland  
Mr. Greatfields Loyal Sermon before the Parliament  
Dr. Browns Sepulchal Urns and Garden of Cyrrus, in 8.  
The Royal Exchange, a Comedy, in 4. by R. Brome.  
Poems by the Wits of both Universities, in 8.  
A Treatise of Moderation, by Mr. Gause, in 8.  
St. Bonaventure's Soliloquies, in 34.  
Mr. Baxters Treatise of Conversion, in 4.  
The Common Law Epiphany'd with Directions how to pre-  
fend personal actions very usefull for all Gentlemen, to which is annexed  
the nature of a Writ of Error and the Generall proceedings there  
upon, in 8.  
Golden Remaines in the most Learned R. Sturt D. D. Dean of Worcester,  
and Clerk of the Oþel to King Charles the first, being the  
and best Monumenes that are likely to make publick, in 12.  
Mr. Sprat's Plague of Athens, in 4.  
Jews in America, by Mr. Thorowgood, in 4.  
The Royal Buckler or a Lecture for Traytors, in 8.  
The Pourerachure of his sacred Majestie King Charles the Second, from  
his Birth 1630. till this present year 1651. being the whole story of his  
escape at Worcester, his travells and troubles.  
The Covenant discharged, by John Russell, in 4.  
The Compleat Art of Water-drawing, in 4.  
Mr. Boys his translation of the Sixth Book of Virgil, in 4.  
Mr. Walwyn's Sermon on the happy returne of King Charles the Second  
A perfect Discovery of Witches, very profitable to be read of all  
of people, especially Judges of Allize before they passe sentence on  
condemned persons for Witches, in 4.  
A shroue view of the lives of the illustrious Princes, Henry Duke of  
cestier, and Mary Princes of Orange deceased, by T. M. Esq; in 8.  
Mazaris his Voyage from Troy to Italy, an Essay upon the third Book  
Virgil, by J. Boys Esq; in 8.  
The alliance of Divine Offices, exhibiting all the Liturgies of the Church  
of Eng. since the Reformation, by Thomas L'estrang Esq; in fol.  
Book written by R. L'estrang Esq.  
A view of some late Remarkable Transactions, leading to the happy  
governement under our gracious Sovereign King Charles II. in 4.  
The Holy Cheat, proving from the undeniable practises of the Pres-  
trians, that the whole design of that party is to enslave both King  
and People under the colour of Religion.  
A Caveat to the Cavaliers.  
A Modest Plea both for the Author and Caveat.